1: Underhill E-5 (1931-1935)1946 NU28 Papago NU28

All the villages took sacred corn meal as an offering. It must be made from flat-headed corn (two ears growing together, so that each had one flat side). Each man brought his own in a small pouch of rabbit skin carried at the waist.

During the period of preparation a meeting was held every night, at which the leader received reports of progress. When the last day arrived the leader asked: "Are you ready? Is everything new?" Next morning, when the dawn star rose, they started.

THE JOURNEY

There were two accessible salt deposits, reached by different routes. One route led straight south, through Quijotoa and Sharp Mountain, requiring only two days and a half. However, this meant forced marches, when the men had sometimes to travel half the night in order to reach the one camp which had water. The village of Akchin, which followed this route, took the minimum time for ceremonials and recited no long speeches. The other route led west to Ajo Mountain and then south, past the present Pinacate. This took four days; Santa Rosa and Anegam, which followed it, had long rituals for each of the watering places.

They rode single file, with the leader ahead "like a quail with her young." All the contingencies of the journey were dealt with by forms of sympathetic magic. They must never step off the trail, for that might "ruin somebody's [some animal's] house," and the animal would become their enemy. They must never think of home and their women, for this would delay their progress. For the same reason, they must always sleep with their heads to the ocean that it might "draw them on." They must never spill a drop of the precious water from their canteens, or they would be punished by a flood. This happened to one informant. As a result, the party had to ride in a cloudburst, and they found the salt beds so flooded that they could scarcely excavate any salt.(4)

They observed the usual ceremonial restriction of speaking slowly and in a low voice, and Santa Rosa men were not allowed to speak at all.(4) For the neophytes there were other rules. They must obey every direction instantly and must never walk, but al-

1: Underhill E-5 (1931-1935)1946 NU28 Papago NU28

As I trod the west-lying road.
Then I reached him, my guardian,
And more than I asked he did for me.
A mixture he made that was like white clay.
With it on my breast he marked me;
On my back he marked me;
On my shoulder tops, both sides, he marked me.
Then most perfectly did he purify me,
So that nowhere do I take any hurt,
Wherever I go.
Thus should you, too, do and think,
All you my kinsmen.(4)

On both routes a mountain was passed, just at the edge of the sandy waste which led to the gulf. The climbing of this peak and the first view of the "outspread water" was surrounded with ritual.

On the southern route, it was Sharp Mountain, reached on the second night. When the party was a mile or so from its base, the leader stopped them; bade the men tie everything tight on their horses and line up for a race. They galloped to the base of the mountain, where there was a tank, but when they reached it, no one must drink or water his horse. They waited till the leader arrived, having picked up any of the precious equipment dropped on the way. Then the neophytes must dismount and race on foot to the top of the mountain. "Part of the way you couldn't run. You had to crawl in the sand."

When each man reached the top, he turned to get his first view of the gulf and stretched out his right arm toward it; then moved the arm down his face and body, receiving power. The man with the prayer stick waved it. Then each planted a prayer stick, with the invocation:

7. I have brought the thing which I promised you. Now we are drawing close, and I desire something. I shall indeed remember that which I promised you, and I shall give it. Give me a good life and power.(6)

When they returned to the tank, they might drink. Here they filled their canteens, for it was the last fresh water they would

1: Underhill E-5 (1931-1935)1946 NU28 Papago NU28

The men walked into the sea, throwing corn meal on the approaching waves, as they were bidden. To these desert people the waves had a peculiar horror, and the mere facing them was considered an act of bravery. Men who seem to make no great matter of battle or starvation have recounted to the writer with deep pride how they walked in up to their necks. They have heard but vaguely of swimming, from the Seri and the Yuma. To them the ocean is the edge of the world, fraught with power and death.

The Akchin men retained the prayer sticks in their hands as a protection. After they had faced the fourth wave, they went back to the leader. They gave him the prayer sticks to be used on another occasion and dusted off any corn meal that had remained on their hands into his pouch. Then they left, walking behind their horses. Any visions which the ocean might vouchsafe would appear on the journey home or during the subsequent purification.

Santa Rosa and the other villages of the western route traveled two days after viewing the ocean, since they must go along the coast some distance before reaching salt. The place they used, called Salty Badger, was a bed a quarter of a mile long and half a mile from the gulf. On reaching it, the neophytes dismounted and Akchin planted a prayer stick. Then the neophytes ran four times around the salt bed, counterclockwise(1, 4, 5),[10] while the older men galloped around on their horses.

Then they began to break up the lumps of salt and spread them to dry on sheets or mats. As each man picked up his first lump, he made the motion of passing it over his body, saying: "Give me power. Let me safely reach my home."(4) Some addressed the salt bed: "We mean no harm. We have only come to gather salt."(5)

While the salt was drying, the neophytes went into the sea. In some villages each man had his prayer stick and corn meal; in some the leader provided it. One, San Miguel, threw into the sea only scraps of red cloth.

Pisinimo ran to the top of the first sand dunes, whence the waves could be seen, and there strewed corn meal, saying: "Be favorable to me. Be smooth. Let me run and see what I shall see." (1) When they reached the water, Pisinimo again gave an invocation: "Be

[10] Cf. Haicbol, Lumholtz, 1900, p. 19.

4: Joseph et al D,E-5 (1942-1943) 1949 NU28 Papago NU28

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TOPAWA VILLAGE

PAPAGO INDIAN RESERVATION

AS DRAWN BY A VILLAGER
APRIL 1943

[P. 62 (A)]

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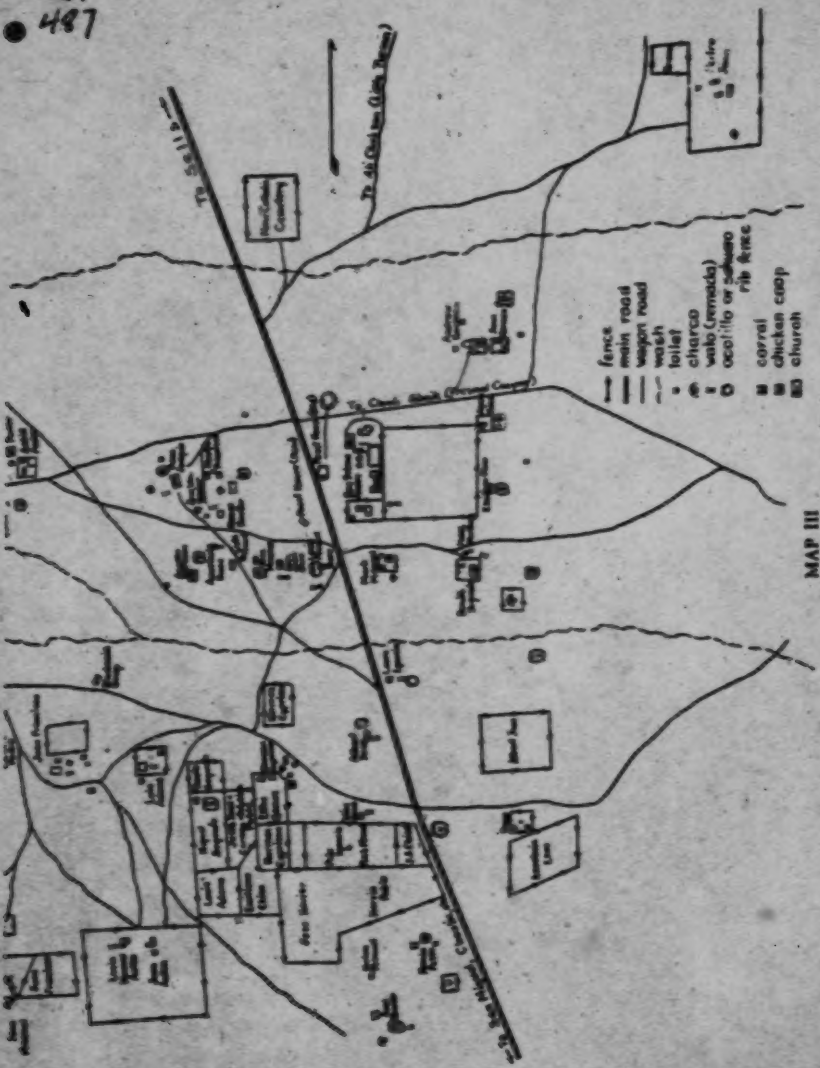

MAP III

[p. 62(B)]

7: Lumholtz N-5 (1909-1910) 1912
NU28 Papago NU28

looking man and apparently younger than herself. He took the howling nuisance gently and walked resolutely off into the hot sun. I wondered what was going to happen. He went straight to the well, gave the fretful youngster a bath, and returned in a few minutes with his purpose accomplished.

It may be of interest to note the manner in which the daughter of the American family at Horseshoe, who when twelve or thirteen years old was in poor health, grew to be strong and well. Being brought up with the Indians, whose language she speaks, she taught herself the accomplishment of every Indian girl, to carry a water-jar on her head. This made her healthy, and now she weighs one hundred and fifty pounds.

To the north of here, only about six miles, travelling by the track, is an important rancheria, Tjiuvak ("Where Something Decayed"), lying among low hills in the Quijotoa Range, where a road passes from east to west. I was desirous of seeing the best-known basket-maker who lives here, but she, like the rest, had just left for the summer ranch. The place looked much like a village, but was temporarily abandoned on account of the season, so we continued our journey northward by an excellent road that had been furnished mainly by nature. It was a slightly downhill drive, the country now almost imperceptibly sloping toward the Gila River.

We arrived late at a summer rancheria with the somewhat disconcerting native name, "Dead Old Man's Well." Here we expected to find the people of the win-

7: Lumholtz N-5 (1909-1910) 1912
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supply of salt for the Papago Indians, who still come here even from as far away as the Gila River. A few Mexicans also, of outlying places such as Quitovac and Sonoita, obtain this commodity from here. The main route followed by the Indians passes over Quitovaquita, Tinaja del Cuervo, and La Soda, and there is also a trail from the Tinaja del Cuervo direct to Quitovac. 317 [487]

Guadalupe pointed out to me the place where the Indian expeditions camp among the greasewood bushes close to the shore. He also showed me where the Indians, before attempting to gather the salt, had their ceremonial race on the deposit, running four times either forward and backward or one side up and the other down. He himself has been too much with Mexicans to consider any ceremony necessary for fetching salt, but at Chujubabi, where he often lives, he has seen Papagoes pass on their way to another deposit on the coast, called San Jorge, fifty miles from there. [526]

Leaving their horses at the foot of the range of Chujubabi, the Indians would run on foot up the hills, nude but for a cloth around the loins and a ribbon tied around the head. Reaching the top, they would stop in a line all looking toward the distant salt, and every one would make a waving motion with the right hand, from out in toward the chest, one time only, and then they would descend again. The old men are left in charge watching the animals so that they do not drink water until the return of their owners. There is no water from there to San Jorge, the distance being covered by the Indians in a day and a half. This salina, which is said to be only a couple of

3: Whited G-5 (1890) 1894 NT15 River Yumans
Papago NU28
Pima NU29

Pa 658 797

There is what is termed a "contract school" located at Tucson, which many of the Papago children attend. The school is established and supported in part by a missionary department of the Presbyterian church. The buildings are large, airy, well planned, and adapted to the purpose required. The pupils seem well disciplined and clean. The government pays a stated sum annually to the school for each pupil in attendance as reimbursement for board and clothing furnished. The school owns 5 or 6 good buildings, all in good condition and well furnished, also a farm of 43 acres. On account of lack of water but few garden vegetables are grown, but barley and wheat yield abundantly.

Some of the scholars are taught carpentering, painting, and plastering, and their work is quite satisfactory.

PAPAGOS LIVING OFF THE RESERVATION.

Pa 131 197

These Papago Indians live in the southern part of Pima county, along the southern border of the territory of Arizona. Their language is similar to that spoken by the Pimas. They roam over a country about 100 miles in width north and south and about 125 miles east and west, and there are a few small villages over the Mexican border but near the boundary line.

Pa 13 231

The country in which they live consists of broad, open plains, divided by mountain ranges. The valleys or plains are arid, having no natural springs or running streams of water; yet after the summer rains these plains are covered with grass of a fine quality, and owing to the dryness of the air this grass is cured or dried on the ground and furnishes good, rich food for cattle during the remainder of the year.

Pa 361 312 342 [231]

The Indians select their dwelling places at the foot of the mountains near the mouth of the various canyons that open out into the plains. Small springs often flow through these canyons and sink into the sand. The Indians utilize these springs or sink wells into the sand, and thus secure the underflow from the springs. Their cattle feed out into the plains and return to these wells or springs to drink. Near these watering places, usually on an elevation, the Indians build their houses in their permanent villages of adobe, about 12 by 16 feet in area and about 8 feet in height. Small poles are laid on top and crosswise of the building, and on these are laid brush, with weeds or grass on the brush, the whole covered with about 6 inches of clay, which is impervious to water.

Pa [352]

The floor is of clay, and there is one doorway, but no windows. The doorway is sometimes closed with a dried beef hide. As a rule, they live on the outside of the house. The house contains no furniture except a little bedding and some cooking utensils.

Pa 262 439 291

Their food consists of beef, dried wild fruit, dried mesquite beans made into a kind of bread, and wild game. During the summer rains they raise some vegetables, which they dry for winter use. They also sell or trade cattle to settlers in the Gila and Santa Cruz valleys for wheat and corn, which the women grind in their crude way into meal and flour. They have adopted the civilized mode of dress, and are gradually learning the use of soap.

The women of the tribe are virtuous and industrious, being in these traits far in advance of any other tribe in the territory.

Pa 161 648 Pa 46

There are 4,000 of this tribe living off the Papago reservation. With rare exceptions they are self-sustaining, have always been good citizens, and on many occasions have joined with the whites to assist in suppressing murderous Apaches. The principal occupation of the men is raising cattle and horses, and a little farming when they can find a piece of damp ground that will raise corn and vegetables, hunting, chopping wood around mining camps, and ordinary labor wherever they can find it. If there is any mixed blood in the tribe it is not perceptible.

There are several mining camps scattered throughout the country which these Indians inhabit, and in some of the large valleys wealthy men or companies have sunk wells 500 or 1,000 feet deep and established cattle ranches or ranges, and many Indians are employed about these camps and mines.

Pa 133 487 224

The country is somewhat difficult of access, as there are several mountain ranges running through it. The roads follow the valleys, and sometimes it is "a long way around where it is only a short way across". These mountain ranges abound in game, which the Indians hunt.

Pa 273 231

A month's travel in these Papago villages failed to reveal a single case of drunkenness, although there are frequent instances of drunkenness among Indians in the streets of Tucson. They have great numbers of horses and cattle, but it is impossible to form a correct estimate as to numbers. The horses are small and inferior, but the cattle are fully up to the average in size and quality.

Pa 648 771 497

These Indians as a tribe have always been exceptionally friendly to the white people. They have never received aid from the government. The little religion they have is a conglomerate of Roman catholicism, superstition, and Indian heedeeism. The Roman Catholic church established missions among them more than 150 years ago.

THE RESERVATION AND NONRESERVATION PAPAGO INDIANS, PIMA AGENCY.

Report of Special Agent C. W. Wood on the reservation and nonreservation Papagos of Pima and Cochise counties.

Pa 101 Pi [101] Pa [797]

TRIBAL NAME.—The Papagos and Pimas were formerly one tribe. Authorities differ as to the derivation and meaning of the name. One view is that Papago means "hair cut", another that it means "baptized". Neither of these meanings has any etymological basis or value. The most reasonable derivation of the term seems to be the following, derived from conversation with the oldest Indians: the division of the Pimas occurred from the labors

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●487
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3: Whited G-5 (1890) 1894 NT15 River Yumans
Papago NU28

[Facing page 142]

MAP OF

PAPAGO INDIAN TOWNS

SOUTHERN ARIZONA — PIMA COUNTY.

FIGURES INDICATE POPULATION, WHEN HOUSES ARE NOT MENTIONED.

DRAWN BY C.W. WOOD, SPECIAL AGENT.